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THE
Jewish Expositor,

AND
FRIEND OF ISRAEL.

FEBRUARY, 1819.

A STAR IN THE WEST.

WE have been lately favoured with a copy of an interesting work published not long since in America, entitled, "A Star in the West; or a humble attempt to discover the long lost Ten Tribes of Israel:" by Elias Boudinot, LL. D. As it is not much known in this country, and tends to throw light upon this very important subject; we purpose, from time to time, to present our readers with extracts from it. We now subjoin his "Introduction."

HOWEVER despised the nation of the Hebrews were, among the Greeks, Romans, and others of their neighbours, during the existence of their civil government, and by all the nations of the earth ever since, there can be no doubt now, that they have been, and still are, the most remarkable people that have existed since the first century after the flood.

It does appear from their history, and from the holy scriptures, that the great go-

vernor of the universe, in his infinite wisdom and mercy to our fallen race, did select this nation, from all the nations of the earth, as his peculiar people, not only to hand down to mankind at large, the great doctrine of the unity of his divine nature, with the principles of the worship due to him by intelligent creatures—the universal depravity of man by the fall of Adam, with the blessed means of his restoration to the favour of God, by the shedding of blood, without which there could be no forgiveness of sin. But also that through them the means and manner of the atonement for sin by the promised Messiah, who was to be sent into our world in the fulness of time, for this invaluable purpose, and who was to be a divine person and literally become the desire of all nations, should be propagated and made known to all mankind, preparatory to his coming in the flesh. And that afterwards, this people

should be supported and proved in all ages of the world, by means of their miraculous preservation against all the experience of other nations. For while dispersed through the world without a spot of land they could properly call their own, and despised and persecuted in every part of it, yet they have continued a separate people, known by their countenances, while their enemies and conquerors have wasted away, and are, as it were, lost from the earth, in fulfilment of the declarations of their prophets, inspired by God, to the astonishment of all nations.

This people was also a living example to the world of the dealings of Divine Providence towards the workmanship of his hands, by rewarding their obedience in a very extraordinary manner, and punishing their wilful transgressions by the most exemplary sufferings.

Though he often declared them *his peculiar—his chosen—his elect people*—nay that he esteemed them as the *apple of his eye*, for the sake of his servants Abraham, Isaac, and Jacob, their progenitors, yet he has fully shewn to the world, that however dear a people might be to him as their governor and king, or by adoption, that no external situation or special circumstances would ever lead him to countenance sin, or leave it unpunished, without a suitable atonement and deep repentance.

They also answered, but in a stronger manner, the use of

hieroglyphics and figures, as a universal language, to instruct all mankind in the mind and will of God, before letters were in general use; and had this knowledge been properly improved, would have been more effectual, than instruction by word of mouth or personal address.

God has acknowledged them by express revelation—by prophecies, forewarning them of what should befall them in the world, accordingly as they kept his commandments, or were disobedient to them, until their final restoration to the promised land. In short, their long dispersed state, with their severe persecutions, and still continuing a separate people among all nations, are standing, unanswerable and miraculous proofs of their sacred writings, and a complete fulfilment of the many prophecies concerning them, some thousands of years past.

Another essential purpose, in the course of God's providence with his people is also to be produced. The restoration of this suffering and despised nation to their ancient city and their former standing in the favour of God, with a great increase of glory and happiness, are expressly foretold by Christ, his prophets, and apostles, as immediately preceding the second coming of our Lord and Saviour Jesus Christ, to this our earth, with his saints and angels, in his own glory as mediator, and the glory of the Father, or of his divine

nature, plainly distinguished from that humility and abasement attending his first coming in the flesh. Of course, whenever this restoration shall come to pass, it will be so convincing and convicting a testimony of the truth and certainty of the whole plan and predictions of the sacred record, as powerfully to affect all the nations of the earth, and bring them to the acknowledgment of the true God, even our Lord Jesus the Christ.

For, as Bishop Warburton justly asks, "Is the explanation of the economy of grace, in which is contained the system of prophecy; that is, the connection and dependance of the prophecies of the several ages of the church of God, of no use? Surely of the greatest: and I am confident nothing but the light which will arise from thence, will support Christianity under its present circumstances. But the contending for single prophecies only, by one who thinks they relate to Christ in a secondary sense, only, and who appears to have no high opinion of secondary senses, looks very suspicious."

Had all the great facts of revelation happened several thousand years ago, and the proof of their reality been ever so conclusive at the time, and nothing more done, but barely to hand them down to posterity as then believed in the testimony for their support at a given period from their fulfilment, would have lost all its weight; and the world might

justly have been excused for doubting of their credibility. But God, in his great mercy, has now left the children of men without excuse; because he has so ordered it, in his infinite wisdom, that the farther we recede from the facts, the more do the evidences increase upon us. And this existence of the Jews, as a separate people, under all their afflictions and distresses, and that scattered among almost every nation on earth, is not among the least conclusive; but is like the manna, kept in the ark in a state of purity, which was undeniable evidence of the facts related in their history to the succeeding generations, while the temple lasted. So that now, no reasonable man of common abilities, who studies that history, and their present circumstances in the world, with impartiality, care, and close attention, attended by a real desire of knowing the truth, can long doubt the divinity of the sacred volume.

To investigate then the present state and circumstances of this extraordinary people—to examine into their general history, in as concise a manner as may answer our general plan—and to enquire after the ten tribes, which formerly constituted the kingdom of Israel, that now appear to be lost from the earth, must be an undertaking (however difficult and unpromising) worthy the time and labour, which may be necessarily expended therein.

The writer of these sheets

must acknowledge himself unequal to the task; but having been for years, endeavouring, but in vain, to urge more able hands to turn their attention to this important subject, he has at last determined to attempt it, under all his difficulties and deficiencies, on the principle, that he may possibly, by drawing the outlines, call the aid of some learned and more able pen into this service, being in his opinion of the utmost consequence to the present generation in particular, as that era in which the *latter times*, the *last times* of the scriptures, or the end of the Roman government, seem to be hastening with rapid strides.

This subject receives great additional importance from its prophetic connection, as before mentioned, with the second advent of the glorified Messiah, as son of God, to this our world, in fulfilment of his own gracious promises in his holy word: the signs of the approach of which, he has expressly commanded us to watch, lest when he comes, as he will, in as unexpected a manner as a thief in the night, we may be found sleeping on our post with the foolish virgins, without oil in our lamps.

This subject has occupied the attention of the writer, at times, for more than forty years. He was led to the consideration of it, in the first instance, by a conversation with a very worthy and reverend clergyman of his acquaintance, who, having an independent

fortune, undertook a journey (in company with a brother clergyman, who was desirous of attending him) into the wilderness between the Alleghany and Mississippi rivers, some time in or about the years 1765 or 6, before the white people had settled beyond the Laurel Mountain. His desire was to meet with native Indians, who had never seen a white man, that he might satisfy his curiosity by knowing from the best source, what traditions the Indians yet preserved relative to their own history and origin. This, these gentlemen accomplished with great danger, risque and fatigue. On their return one of them related to the writer the information they had obtained, what they saw, and what they heard.

This raised in the writer's mind such an idea of some former connection between these aborigines of our land, and the Jewish nation, as greatly to increase a desire for further information on so interesting and curious a subject.

Soon after, reading (quite accidentally) the 13th chapter of the 2d apocryphal book of Esdras, supposed to have been written about the year 100, of the Christian era, his ardour to know more of, and to seek further into the circumstances of these lost tribes, was in no wise diminished. He has not ceased since, to improve every opportunity afforded him, by personal interviews with Indians—reading the best histories relating to them, and carefully

examining our public agents resident among them, as to facts reported in the several histories, without letting them know his object, so as not only to gratify his curiosity, by obtaining all the knowledge relating to them in his power, but also to guard against misrepresentation as to any account he might thereafter be tempted to give of them. His design at present is, if by the blessing of Almighty God his life, now far advanced, should be spared a little longer, to give some brief sketches of what he has learned, in this important inquiry, lest the facts he has collected should be entirely lost, as he feels himself culpable for putting off this business to so advanced a period of life, as to leave him but small hopes of accomplishing his intentions.

He does not mean to attempt to solve all the difficulties, or answer all the objections that may very probably attend this investigation. It must be obvious to every attentive reader, who considers the length of time since the first dispersion of the ten tribes of Israel—the wandering and destitute state of the Indian nations—their entire separation from all civilized society—their total want of the knowledge of letters or of writing—the strange inattention of most of the Europeans, who first settled among them, to record facts relating to them, and the falsehood and deception of many of the few who did attempt it—the diffi-

culties attending the obtaining a critical knowledge of their language, customs and traditions, arising from a prudent, though a violent jealousy and fear of the white people, from whom they have received little else but irreparable injuries, wanton destruction and extreme sufferings. It must be allowed that under such untoward circumstances, many unsurmountable difficulties must arise, that cannot be avoided.

In the prosecution of this compilation, the writer will avail himself of the best accounts given by the Spanish writers, he can meet with—the histories written by our own people who first visited this land, or have since made themselves acquainted with the native inhabitants, and recorded any thing relative to their languages, customs, manners, and habits, such as Colden, Adair, Brainerd, Edwards, jun. on the language of the Mohegans—also of the information received from the Rev. Dr. Beatty, Bartram, and others, of their personal observations, while with the Indians.

The writer is aware that sir William Jones, whose character stands so high in the literary world, has endeavoured to shew that he has discovered the tribes of Israel in the *Afghans* of the eastern world, and he produces the account given by Esdras in proof of it.—And although the writer would pay the utmost respect to the learning and judgment of that excellent man, and would not

dispute the *Afghans* being of Jewish descent; yet sir William himself, in his abridgment of a Persian work, entitled, *The secrets of the Afghans*, transmitted to him by Mr. Vansittart, informs us, that this people, in relating their own story, profess to be descended from king Saul. And they say, that *Afghan* lived in the time of David and Solomon, and finally retreated to the mountains, where his descendants became independent, and exterminated the infidels, meaning the heathen. Now, in the first place, Saul was not an Israelite, but the son of *Kish, a Benjamite*, and therefore may well be found in the east; but not of the tribes of Israel.* Secondly—if we look carefully into the account given by Esdras (and sir William has given authenticity to his account) we find that the ten tribes he speaks of, were carried away by Salmanazar, and it is agreed on all hands, that he sent them unto the countries near the Euxine sea. And Esdras says they determined to go to a place where they might keep their laws and remain undisturbed by the heathen; but if they had gone eastward, they would have been in the midst of them. Thirdly—They travelled a great way to an uninhabited country, in which mankind never yet dwelt, and passed a great water, but the eastern country, even in that early day, was well inha-

bited. These facts do not agree with the account given of the *Afghans*, who from their own statement, belong to another tribe and lived in Persia, from whence they can return to Jerusalem without passing by sea or *from the coasts of the earth.*

THIRD LETTER ADDRESSED TO
THE JEWISH COMMUNITY.

To the Editors.

The Editors of the Jewish Expositor are requested to insert the Third Letter addressed to the Jewish Community, by
A FRIEND TO ISRAEL.

October 31, 1818.

Gentlemen,

IN my last, I promised to lay before you a short sketch of those passages of scripture which predict the sufferings and triumphs of Messiah; by which I wish to convince you the distinguishing appellations of Ben David and Ben Joseph, or a suffering and triumphant Messiah, may be referred to one individual, and that the idea of two Messiahs, was not the belief or creed of the ancient rulers of the Jewish church; the reasons for which I beg to submit to your attention, and hope they may induce you to consider the claims of Jesus of Nazareth, to that *exclusive title*, and to honour me with a reply in some future number of the Jewish Expositor.

From what I can collect from ancient rabbinical autho-

* Vid. I Samuel ix. 1, 2.

rities, I do not see any mention of those passages which we consider to allude to, or predict the coming of the Messiah, being referred to *two* persons of *different* assumptions and characters. The first mention that I know of, of two Messiahs being expected by the Jews, under the appellations of ben David and ben Joseph, was so late as after the sixth century of our computation; nor is there any mention of such in the celebrated writings of Mar and Marcinus, by whom the Talmud was completed; or by Rabbi S. Jarchi, who wrote the commentary or paraphrase on the Psalms six hundred years after the Talmud was finished: this leads me to suppose, the notion of two Messiahs was not consonant to the *ancient and received creed of your forefathers*, whom, had they believed in such an important doctrine, it would not surely have escaped the learned researches of the celebrated rabbin Shelemo Jarchi, and must therefore be of *modern* adoption, and consequently, its authority may be doubted, and if doubtful, its truth may be more than questioned.

Of the pedigree that is ad-
duced in favour of two Mes-
siahs, one of the tribe of Judah
and the other of the tribe of
Benjamin, I shall only remark,
that if the genealogy of *our*
Messiah Jesus of Nazareth,
was of doubtful authority, it
would have been an open, and
a fair handle, which would not
fail to be taken hold of; by

the rulers of the time he lived
in; but we find from the Gos-
pels; that no such objections
were even attempted to be
raised, for these very rulers of
the Jewish nation, went to him,
even Nicodemus, to enquire
the truth of him; and in ano-
ther place, the Jews came
round him and said to him,
“If thou be Messiah tell us
plainly;” Jesus answered them,
“I told you, and you believed
not; the works I do in my
Father’s name, bear witness of
me;” and when the disciples
of John the Baptist were sent
to him, and said, “Art thou
He that should come, or do
we look for another,” it im-
plied; by the emphasis on the
word, *He*, that one individual
only, was to be looked for as
the Messiah who was to deliver
Israel; and we find him ap-
plying to his works as witnesses
of his mission, in the words
of Isaiah the prophet, “Go,
and shew John these things ye
do hear and see, the blind re-
ceive their sight, the lame
walk, the lepers are cleansed,
and the deaf hear, the dead
are raised up, and the poor
have the Gospel preached to
them, and blessed is he, who-
soever shall not be offended in
me—” “for all the prophets
and the law prophesied until
John; and if *ye will receive* it,
This is Elias, which was for
to come;” that is (he) John the
Baptist the fore-runner of
the Messiah, predicted as “the
voice of one crying in the wil-
derness, Prepare ye the way of
the Lord, and make his paths

straight: for in his preaching, he commanded the people to "Repent, for the kingdom of heaven was at hand."

This leads me to observe a coincidence with the book of Genesis in the pedigree of the *mother's side* being given by St. Matthew, of the descent in the flesh of Jesus Christ from David's line, which we find was not even questioned by the Jews of his time; for they well knew that God said to Adam, "The seed of the *woman* shall bruise the serpent's head," therefore from the woman, that is, in the *mother's*, and not the *Father's* line, was the pedigree of the Messiah to be reckoned—which shews how futile the objection is, which has been raised of late, against the Messiahship of Jesus; from the pedigree of *Mary* being given, instead of *Joseph's* by the writers of the two first Gospels.

Your own writers admit, Messiah was to be a ruler, and therefore a judge of Israel; which denotes a state of great power and glory upon earth; why then does the prophet Micah say, "They shall smite the Judge of Israel with a rod upon the cheek?" (chap. 5) and if we look to the third chapter of Genesis; we shall find the remainder of what God said of Messiah, the seed of the woman, in speaking to denounce vengeance on the serpent, for tempting and causing man to sin; supports very strongly *our idea* of the *suffering and triumphant Messiah* being

identified in one person; for God said to the "serpent, It shall bruise thy head," that is, (overcome the power of satan's influence upon earth, by his destroying sin and eternal death;) but that in so doing he should, by the machinations of the devil influencing men against him, "bruise his heel," or in the sublime words of Isaiah, Messiah was to be "a man of sorrows and acquainted with grief, despised and rejected of men; smitten of God, and afflicted: who was to pour out his soul unto death, even the death of the cross," like the brazen serpent which Moses lifted up in the wilderness, for the healing of the people; that all those who looked up to him might live.

I know of nothing more strongly pointed out by the internal evidence of one passage of scripture bearing on another, than the identity of the suffering and triumphant Messiah in one person, which a comparison of parallel passages would place beyond doubt; for since the creation of the world to the present time, there is not one, save Jesus Christ, whose life and actions entirely agree in the minutest particulars with what the prophets predicted of Messiah; for though many impostors assumed the title, and even pretended to work miracles in support of their mission, yet we find them giving a lying prophecy to the people at the siege of Jerusalem, when they said, "Lo, the Messiah is in

the secret chambers," where those who sought him to the number of six hundred perished in the flames. Now, Jesus of Nazareth (our Messiah) spoke nothing but the truth, and warned the Jews of the deceptions that would be practised upon them to their own destruction; and whatever he foretold, *invariably* came to pass; this Josephus can testify in his relation of the siege of Jerusalem; when not one stone of that beautiful temple remained upon another, which was not thrown down, according to the prediction of Jesus Christ. Consistency marked all *his* character, which was not the attendant of *those* who assumed his name;* the even and unaffected propriety of the virtues of Christ, none of them distorted, and none unreasonably preponderate, discriminate him, not only from corrupt and mistaken men, but even from the wisest and the best. As he was superior to the imperfections of our nature, so even in his excellencies he exceeded not that strict and even tenor which those imperfections alone render it pardonable or proper for man to exceed, his character, though full of strength and meaning, in nothing extravagant, in nothing disproportioned. He was pious, but not enthusiastic, temperate, but not austere, meek, but not abject, and heroic, but not rash. In the history of the most illustrious

of mankind, we can in general readily trace their prominent and striking qualities; but in the character of the Messiah, though a character positively great, as well as unexceptionably pure, there is no *one* quality which predominates *above* the rest. All the virtues are so intimately and harmoniously blended, that to use an appropriate, though obvious metaphor, the whole of their colouring disappears, they are simply and uniformly luminous. Nor can this union of all the virtues, in one perfect character be considered as less singular or impressive, because the several virtues may be thought naturally to coalesce, and the same causes which are friendly to the production of one, may, in a similar manner, be supposed friendly to that of all."

The causes which tend naturally to improve the contemplative, are not calculated to promote the active virtues—the causes which promote the active, do not improve the contemplative; no one thing can be more different from another than the education of a philosopher from that of a hero, calmness and regularity are the nurses of the one, difficulty and distress the energetic preceptors of the other—the different excellencies which we expect from each, are the natural results of different preparations of the mind.

"We require in the philosopher, a cool and uniform tranquillity, and a life occupied in the same investigation, - or

* This character of our Saviour, is taken from Penrose's Bampton Lectures.

the undisturbed communication of truth. In the hero, we look for a certain warmth of temperament, as not less proper than it is natural; we demand, not that he should chuse his object of pursuit with sober judgment, and philosophical discrimination, but, that he should pursue whatever object he may chuse, with an earnestness and vigour which a philosopher does not possess, with an intrepidity undivided by doubt, and unchanged by misfortune, with contempt of danger and death. In Messiah, and in the Messiah alone, are the separate excellencies of these different characters—united in their full perfection. It is the exact union of the contemplative and the active virtues, which seems to constitute his chief peculiarity; and eminent in truth, as each of these characters is by itself, little as it is to be expected, that they should be found united in the same person, yet, we should, at least have wanted that full internal evidence of his truth, which we now find in the character of Christ, had they not been united in him, had he been the hero only, much as we might have admired his fortitude or his zeal, yet we might justly have demanded the signs of divine wisdom in him, who claimed to be the immediate messenger of heaven. And although men of mild and studious dispositions, seem often to have supposed that a calm and dispassionate tranquillity includes every excellence of the

mind, yet I confess, that something more might reasonably be expected in a perfect life, proposed not only to the approbation of sages, but also to the imitation of all men.

I know not why the hardy and the active should be deemed less essential and important than the retired and contemplative virtues; they may be less characteristic of the philosopher, but they are not less useful to mankind, nor are they less calculated to elevate their possessor above low and selfish passions, where else is the same combination to be found?—Could we even suppose, that an impostor or an enthusiast might have disregarded the offer of a crown, or have been unmoved by the treachery of a disciple, can it be possible, however, that possessing this meek and tranquil disposition, he should have persisted in one uniform career from the commencement to the close of his ministry? Always firm, though never impetuous, never abashed by obloquy, never to be disconcerted by ingratitude, and never forsaken by the dignity which became the Son of God.”

Such an exalted character as that of Messiah, the most pre-judiced must admire and acknowledge worthy of imitation, and you will find his doctrine as pure as his life was holy; inculcating brotherly love towards one another, forgiveness of injuries, and good will towards all men, and it is this brotherly love *we feel for you*, that prompts us to lay before

you the following proofs of the Messiahship of Jesus, that in him you may receive eternal life, and be partakers of that peace of God which passeth all understanding, to keep your hearts and minds in the knowledge and love of God, and in the world to come life everlasting.

The passages I submit to your attention, are the parallels of the predictions of the Old

Testament compared with their fulfilment in the New, and if you do not, on a candid perusal, acknowledge their agreement, I beg to know to *whom* you can refer them, and to *what individual* they can allude, if not to *our* Lord and Saviour Jesus Christ, with *whose* life alone, of all that ever were born, they so clearly (I think unquestionably) agree.

THE LAW AND THE PROPHETS.

Genesis xxii. 15. The angel of the Lord called unto Abraham out of heaven the second time, saying, 18. In thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

Isaiah vii. 14. Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

ix. 6. For unto us a child is born, unto us a Son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of peace.

xi. 10. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the *Gentiles* seek, and his rest shall be glorious.

THE GOSPEL, OR LIFE OF JESUS CHRIST.

Matthew i. 17. All the generations from Abraham to David are fourteen generations; and from David unto the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.

Luke i. 26. The angel Gabriel was sent from God unto a city of Galilee, named Nazareth 27. To a virgin espoused to a man whose name was Joseph, of the house of David, and the virgin's name was Mary. 28. And the angel came in to her, and said, Hail, thou that art highly favoured, the Lord is with thee; blessed art thou among women. 31. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. 32. He shall be great, and shall be called the Son of the Highest: 33. And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. 34. Then Mary said to the angel, How shall this be, seeing I know not a man? 35. And the angel answered and said to her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God.

THE LAW AND THE PROPHETS.

Micah v. 2. But thou, Bethlehem Ephrathah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me *that* is to be ruler in Israel; whose goings forth have been of old, from everlasting.

Psalms cxxxiv. 4. I will not give sleep to mine eyes, or slumber to mine eyelids, 5. Until I find out a place for the Lord, an habitation for the mighty God of Jacob. 6. Lo, we heard of the same at *Ephrathah*; we found it in the fields of the wood.

Hosea ii. 1. When Israel was a child then I loved him, and called my Son out of Egypt.

Jeremiah xxxi. 15. A voice was heard in Ramah, lamentation and bitter weeping, Rachel weeping for her children, refused to be comforted for her children because they were not.

Judges xiii. 5. No razor shall come on his head, for the child shall be a Nazarite unto God from the womb.

Isaiah liii. 4. He hath borne our griefs and carried our sorrows, (or) himself took our infirmities, and bare our sicknesses.

Zechariah ix. 9. Rejoice greatly, O daughter of Sion; shout, O daughter of Jerusalem: behold, thy king cometh unto thee; he is

THE GOSPEL, OR LIFE OF JESUS CHRIST.

ii. 4. And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem, because he was of the house and lineage of David. 5. And so it was, that while they were there, the days were accomplished that she should be delivered. 6. And she brought forth her first-born son, &c.

Matthew ii. 3. When Herod the king had heard these things, he was troubled, and all Jerusalem with him. 4. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where *Messiah* should be born, and they said to him, In Bethlehem of Judea: for thus it is written by the prophet.

13. Behold, the angel of the Lord appeareth unto Joseph in a dream, saying, Take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word, for Herod will seek the young child to destroy him. 14. When he arose, he took the young child and his mother by night, and departed into Egypt; that it might be fulfilled which was spoken of the Lord by the Prophet.

16. Then Herod was exceeding wroth, and slew all the children that were in Bethlehem, from two years old and under, according to the time he had enquired of the wise men. Then was fulfilled that which was spoken by the prophet.

23. And he (Joseph) came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

viii. 16. And they brought unto Jesus many that were possessed of devils, and he cast out the spirits with his word, and healed all that were sick.

xxi. 1. And when they drew unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two dis-

THE LAW AND THE PROPHETS.

just and having salvation, lowly and riding upon an ass and upon a colt the foal of an ass. 10. He shall speak peace to the Heathen, and his dominion shall be from sea even to sea, and from the river even to the ends of the earth.

2 Kings ix. 13. Then they hasted, and took every man his garment, and put it under him on the top of the stairs and blew with trumpets, saying, Jehu is king.

Zechariah xi. 12. And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver. 13. And the Lord said unto me, Cast it to the potter: a goodly price that I was prized at of them. And I took the thirty pieces of silver and cast them to the potter in the house of the Lord.

THE GOSPEL, OR LIFE OF JESUS CHRIST.

ciples, 2. Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. 3. And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them. 4. All this was done, that it might be fulfilled which was spoken by the prophet, saying, 5. Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. 7. And they brought the ass, and the colt, and put on them their clothes, and they set him thereon. 8. And a very great multitude spread their garments in the way; others cut down branches from the trees, and strewed them in the way. 9. And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David! blessed is he that cometh in the name of the Lord; Hosanna in the highest!

xxvii. 3. Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, 4. Saying, I have sinned in that I have betrayed the innocent blood. 6. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. 7. And they took counsel, and bought with them the potter's field to bury strangers in. 8. Wherefore that field was called the field of blood, unto this day. 27. Then the soldiers took Jesus into the common hall, and gathered to him the whole band of soldiers, 28. and they stripped him, and put on him a scarlet robe. 29. And when they had platted a crown of thorns, they put it on his head, and a reed in his right hand: and they bowed the knee before him,

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Micah v. 1. They shall smite the Judge of Israel with a rod upon the cheek.

Psalms lxi. 21. They gave me also gall for my meat; and in my thirst they gave me vinegar for drink.

xxii. 16. They pierced my hands and my feet.

18. They parted my garments among them, and cast lots upon my vesture.

Isaiah liii. 12. He was numbered with the transgressors. 3. He is despised and rejected of men; a man of sorrow and acquainted with grief: and we hid as it were our faces from him, he was despised, and we esteemed him not. 4. Surely he hath borne our griefs, and carried our sorrows:— 5. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

6. All we, like sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. 7. He was oppressed, and he was afflicted; yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before his shearers is dumb, so he opened not his mouth. 8. He was taken from prison and from judgment: his manner of life who shall declare? for he was cut off from the land of the living: for the transgression of my people was he stricken. 9. He made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. 10. Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offer-

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and mocked him saying, Hail, King of the Jews! 30. And they spit on him, and took the reed, and smote him on the head.

34. They gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink.

35. And they crucified him, and parted his garments, casting lots that it might be fulfilled which was spoken by the prophet.

John xix. 23. Now the coat was without seam, woven from the top throughout: 24. They said therefore, Let us not rend it, but cast lots for it, whose it shall be.

Matthew xxvii. 38. Then were there two thieves crucified with him; one on the right hand, and another on the left. 39. And they that passed by reviled him, wagging their heads, 40. And saying, thou that destroyest the temple, save thyself. If thou be the Son of God, come down from the cross. 41. Likewise the chief priests mocking him, with the scribes and elders, said, 42. He saved others, himself he cannot save. If he be the King of Israel, let him now come down from the cross and we will believe him. 43. He trusted in God; let him deliver him now, if he will have him; (Ps. xxii.) for he said, I am the Son of God. 44. The thieves also, which were crucified with him, cast the same in his teeth. 45. Now from the sixth hour there was darkness over the land until the ninth hour. 46. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me? 47. Some of them that stood there, when they heard that, said, This man calleth for Elias. 48. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. 49. The rest said, Let us see

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ing for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. 11. He shall see of the travail of his soul, and shall be satisfied; by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. 12. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors: and he bare the sin of many, and made intercession for the transgressors.

Zechariah xii. 10. I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look on me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born.

Exodus xii. 46. Neither shall ye break a bone thereof.

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whether Elias will come to save him.

Luke xxiii. 34. Then said Jesus, Father, forgive them: for they know not what they do.

Matthew xxvii. 50. Jesus, when he had cried again with a loud voice, yielded up the ghost. 51. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; 52. And the graves were opened; and many bodies of saints which slept arose, 53. And came out of the graves after his resurrection,—and appeared unto many. 54. Now when the centurion, and they that were with him watching Jesus, saw what was done, they feared greatly, saying, Truly this was the Son of God.

John xix. 34. But one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water. 35. And he that saw it bare record, and his record is true; and he knoweth that he saith true, that ye might believe. 36. For these things were done, that the scriptures might be fulfilled, A bone of him shall not be broken. 37. And again, another scripture saith, "They shall look on him whom they pierced."

I might have added many other passages to prove the concordance of the life, actions, and death of Jesus Christ with the accounts the prophets gave of Messiah, but I feared they would, if too much multiplied, tend rather to weary than convince you, and shall, for the present, content myself with observing, that the 10th verse of the liiid chapter of Isaiah, points out the *triumph* of the *suffering* Messiah over death

by the words "when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand;" which implies and foreshews his resurrection and conquest over death, for it is written by the psalmist, "Thou shalt not suffer thine Holy One to see corruption;" and accordingly, we find that Jesus of Nazareth rose from the dead the third

day and appeared unto Simon, (one of his disciples) and after that to five hundred brethren at once, none of whom doubted of the truth of his resurrection, for his appearance was not a transitory vision, which might have been an illusion of their senses; but he remained forty days with them, during which time he ate and drank as other men did; and even suffered Thomas, an unbelieving disciple, to reach forth his finger and touch the wounds in his hands, which were pierced by the nails at his crucifixion, and to feel the wound in his side made by the spear by the Roman soldier. The disciple saw, felt, and believed, because his senses were convinced, but those are more blessed, who, through faith believe, what they have not with their own eyes beheld: but exclusive of either ocular or historic proofs, we have another evidence that Messiah must have come, which amounts nearly to mathematical demonstration, in the justly celebrated prophecy of Daniel's seventy weeks; at the end of which Messiah was to appear and be cut off. "At the expiration of seventy weeks, from the going forth of the commandment to restore and to rebuild Jerusalem, he (the Messiah) should be cut off, but not for himself." After which, sacrifice and oblation were to cease, and awful desolations to succeed. Now, according to the accurate calculations of Dr. Prideaux, and the best chronologers, who consider the de-

creed referred to by Daniel, to be that given by Artaxerxes in the seventh year of his reign to Ezra: from the issuing of that decree, to the death of Christ, is exactly four hundred and ninety years. Now, prophetic weeks are uniformly understood to be weeks of years, that is, a day for a year; calculate on the contrary way, and then make every year a day, and these four hundred and ninety years will give you just seventy weeks, so much so, that reckon which way you will, the period must have expired long ago. But even to want this proof, How can the prophecy of dying Jacob be explained, so as to warrant the expectation of a future Messiah. "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come." Where, therefore, are your lawgivers, your sceptre, and your king? Can the promises of God be of none effect? and hath Jehovah said by the mouth of his prophets, what he hath not done? Surely not, for his word is truth itself. And I *know* that you believe the prophecies of the Old Testament, and that your faith rests on the law of Moses, on the truth of which, the authority of the Gospel stands; and will, therefore, expect you to read with candor and to *answer me* on those *points at issue* between *Jews* and *Christians*. State your objections, and you shall have no reason to repent placing your communications in the *Jewish Expositor*, where

every objection will be replied to, not with the cavils and rancour of controversy; but with the kind solicitude of a friend, who wishes, not to confute for victory, but to convince by patient investigation of the truth; and that these letters may be the means, under the blessing of the Almighty, of bringing you to consider at least the question of Jesus being the *Messiah*, is the daily and sincere prayer of

A FRIEND TO ISRAEL.

ABARBANEL'S
OBJECTIONS TO CHRISTIANITY
OBTIATED,

TOGETHER, WITH AN
EXAMINATION OF THAT RABBI'S VIEW
OF ISAIAH LIII.

To the Editors of the *Jewish Expositor*.

THE conduct of the Jewish nation, exiled from the land of promise for nearly eighteen hundred years—ever since the crucifixion of Jesus—may justly excite the wonder and astonishment of all ages and nations. They were a people once sacred to the Almighty, initiated into the discipline of Moses, nourished in the writings of the prophets, led by the hand of types and shadows, as through the mazes of a desert, to Christ the Palestine of life and light;—they were thoroughly acquainted with the person, coming, offices, and blessings of a Redeemer, and had been witnesses of the most vindictive display of God's wrath upon themselves, and other nations; yet with all these

tokens of mercy, love, and judgments, they forgot the God who honoured them, persecuted the prophets who taught them, and deserted the worship of their fathers. They rejected that Jesus, to whom all the prophets bore witness, and persecuted him even unto death; counting the blood of the covenant wherewith they were sanctified an unholy thing, and doing despite to the Spirit of grace. And after being driven from the land of their fathers—the residence of their affections—near two thousand years, after being made a by-word among all nations, the victims of avaricious and despotic tyrants; they are still blind to the glare of the Gospel, and shut their eyes to the splendour of its beams. Instead of being what they once were, the chosen inheritance of the Lord, they have long been a people cast off and rejected—abandoned, though not abandoned for ever—a race, whose heart is clothed with fatness, whose eyes are veiled in darkness, whose mind is wrapped in superstition, and whose judgment against the Lord has turned to a fatal prejudice against themselves. The *hardness*, *callousness*, and *blindness*,* which long since enveloped their ancestors, in three-fold thickness still covers them.

And notwithstanding all the attempts which have been hitherto made to reclaim them from the error of their ways,

* Rom. ii. 25, &c.

still they cling with fondness to the principles, that first proved their overthrow. They are *blindly attached to the terrestrial Canaan*, which was once bestowed upon their fathers. And by indulging in a slavish regard to it, they are led to believe that the kingdom of God can be established no where out of that land, neither can be enjoyed in spiritual gifts and privileges, by all the sons and daughters of Adam. Thus also they are still led to slight the Saviour, who calls them to spiritual and heavenly enjoyments, to an admission into his kingdom and glory. *They blindly and wickedly pervert the ancient prophecies*; hence arise their prejudices against Jesus of Nazareth; hence their vain expectations of a Messiah yet to come; hence proceeds the absurd doctrine of their two self-invented Messiahs, and hence their error about the coming of Elias. *They egregiously mistake about the perpetual duration of their priesthood and sacrifices*. Hence they are led to reject Jesus Christ, as their great high priest and atonement, and to err in estimating the blessings of the New Testament covenant. Hence they falsely believe the regeneration of man by ceremonial rites. Hence they are led to treat the disciples of Jesus with the utmost odium and contempt, and to impugn his virgin-birth as gross falsehood and imposture. *They have a fallacious opinion of their own dignity and import-*

ance by nature; hence they are led to deny the existence of original sin, and to glory in the commission of the basest actions. From these sources spring all their infidelity, ignorance, blindness and hardness of heart.

One thing, which especially tends to strengthen the sinful prejudices of the Jews, and to render the attempts of Christians to promote their everlasting interests in a measure unsuccessful is, the entire confidence that they repose in the commentaries and writings of their learned rabbies. To do justice to the talents of some of these men, I must own, that they in general display an ability, ingenuity, depth of research, and pleasing address, which would profit in any other cause but that of Judaism. Even in the commentaries of those who undermine the only rational interpretation of scripture, and crowd together the most childish absurdities of their religion under the appearance of serious truths, we find arguments linked together with such subtlety; reasons urged under such specious hypotheses, and with such specious pretensions—we find the views of adversaries handled with such dexterity, so consistently with preconceived notions, that we cannot but admire, while we pity their authors; and when we abominate their delusions, pray for a better application of their talents.

Some of your readers, I imagine, are not ignorant of

the name of Isaac Abarbanel. This celebrated rabbi, who stood high in dignity and splendour at the court of Alphonso V. king of Portugal, and was chosen one of his privy council, united the highest attainments in learning, with the clearest penetration and the liveliest genius.*—"He was held in such high estimation," says a female historian, "among his countrymen, that some did not hesitate to pronounce him superior to Maimonides."†

* Hannah Adams' History of the Jews, quoted in Vol. II. of the Expositor, p. 12.—To what I have said above, I will subjoin this Lady's short account of his life. "He was born at Lisbon, 1437, of an ancient family, who boasted a lineal descent from king David. His parents took great care of his education, and as he possessed distinguished abilities, he made a rapid progress in the sciences, especially sacred literature. But his ambition to figure at court, induced him to turn his chief attention to politics, finance, and commerce."—After the death of Alphonso the Fifth, to whom he and his nation were indebted for many kindnesses, "being discarded in the reign of his successor, who hated the Jews, he fled to Castile. He was graciously received by Ferdinand and Isabella, and advanced to preferments, which he enjoyed till his countrymen were expelled from Spain. He exerted himself to the utmost to save himself and his nation from this fatal stroke. But, finding all his efforts useless, he embarked for Naples, and arrived there with his family in 1493. Being educated a courtier, he ingratiated himself into the favour of Ferdinand king of Naples; and both that sovereign, and Alphonso his successor, employed and protected him. He died at Venice, 1508, in the seventy-first year of his age, and was interred at Padua. Several of the Venetian nobles and Jews attended his funeral. He published many learned works, particularly a commentary on Exodus, Deuteronomy, Kings, Isaiah, Jeremiah, and other books of the Old Testament.

† And Maimonides is reckoned inferior only to Moses.

Among other productions of the pen of this eminent writer is a commentary on the prophet Isaiah finished at Venice a little before his death. In his remarks on the fifty-third chapter of this prophecy, he has, as might be expected, argued the subject of Christianity, and attempted to refute it. After which he has given his own distorted view of the prophet's meaning, evading or misapplying the most direct, and trifling with the most striking parts of the prophecy.

If I may not be thought to usurp the place of better and richer communications in your useful Expositor, I hope to be allowed the opportunity in the *present and subsequent Number*, of making a few remarks on the positions which this writer has laid down against Christianity; and in *some of your future*, of proving that his views of this highly important passage are wholly untenable:—And, O that the God of Abraham, Isaac, and Jacob, the God whose cause I have undertaken to advocate, may give this my feeble attempt a gracious acceptance; may he incline some lost sheep of the house of Israel to read and seek to understand its object; and may it be crowned as it is my earnest wish and prayer with lasting usefulness in the conversion of sinful souls.

This celebrated scholar and divine sets out with opposing the grand fundamental article of Christianity, namely, that Jesus of Nazareth the Son of

God took upon him our nature, and suffered for the sin of Adam. "First," he says, "that the doctrine of a soul's being obnoxious to wrath for the sin of Adam is unwarranted in reason and scripture, and is false." He "denies that the soul of Adam was exposed to eternal condemnation for his transgression in Paradise," and says, "that no mention of a punishment of that description is found in the command originally given to him, nor in the recital of the curse afterwards denounced against him."

As the doctrine of Abarbanel, concerning the imputation of Adam's offence to his posterity will come next under our consideration, we will only discuss at present the latter part of the preceding objection, respecting the sin of Adam considered individually:—The whole of his denial may be virtually included under the three following statements:—

First, An undervaluing of the primitive transgression of Adam, and trifling with its aggravating circumstances.

Second, A denial of its guilt in laying him under the curse and everlasting condemnation of the Almighty. And,

Third, A specious urging of the truth of his assertion by referring to Gen. ii. 17. and iii. 17—20.

To shew how unreasonable and antisciptural each of these statements is, I will consider,

First, The enormity of the transgression itself, and the

aggravations under which Adam committed it.

Second, The guilt and the curse to which this transgression subjected him. And

Third, Inquire into the meaning and extent of the death, which he should suffer, and prove its necessity, as far as the majesty, justice, and holiness of God are concerned.

First, When this lower world was formed, there was a moral symmetry or harmony established throughout every part of the creation, consisting in the proper subordination of its several ranks of creatures to each other, and of the whole to God. When man therefore, who stood next in rank to the Deity, tore asunder every part of this grand machine, whereby the world was linked in amity, his transgression introduced an inconceivable disorder into the most latent parts of nature's system—a disorder which nothing but an omnipotent arm could rectify.

And though the act, which constituted this first man's offence, seems trivial (being the bare eating of the fruit of a tree), yet his disobedience was infinitely aggravated, inasmuch as he knew that by not obeying the injunction laid upon him he would plunge himself into an abyss of evils, beyond every hope of recovery; while by obeying the precept, he would be put in possession of that beatific bliss, which can be estimated only by enjoyment. He did also (to add to the aggravation of his crime) by

his act of eating, transgress that law of Probation, which was given to make trial of man's subjection to his maker. The honour and majesty of the whole law was violated in that breach of the symbolical precept; and man now became a direct and formal rebel—a universal apostate from his God. It will give us some notion of the nature of Adam's offence, to recapitulate a few of the many sins, which this single act contained.

1st. *Infidelity*.—The Devil's attempt was first to weaken their faith, "ye shall not die." Till that barrier was broken down, the fear of death would have controlled every argument. But his faith being now weakened, Satan pours in his false delusions, and disobedience immediately succeeds. And this infidelity was extremely aggravated, as it implied a defiance of the solemn menaces of God as unworthy of credit.

2nd. *Envious discontent*.—Adam fastened a suspicion on the Deity, worthy only the prince of darkness—a suspicion that in effect charged the Almighty with designedly debarring from him the perfections justly due to his nature.

3d. It was equally *disrespectful* to the honour, truth, and *spotless integrity* of Jehovah.—Adam distrusted God's ability to fulfil the awful denunciation of death, which he had declared to be the immediate effect of disobedience—he did not think the consequence would

be fatal, and thus made God a liar: incredible impiety! abominable contempt!

4th. *Horrid ingratitude and discontent*.—Adam was made heir apparent of all things; yet, undervaluing his present inheritance, he entertained a project of improving his happiness. Lord of the lower world, with one little exception, he could not but eat the forbidden fruit, slight the most positive command, and despise the rich bounty and goodness of the benefactor. He broke through all covenant engagements; at once, cast off all sense of goodness to his Creator, all tenderness, respect, and awe for his majesty; all reverence for his authority, and care for his sacred character.

5th. *A visible contempt of God's glory*.—The prohibition was so express and terrible, that, till the man had cast of all respect to the lawgiver, it was not possible he could venture to disobey him. How astonishing, that a reasonable creature should bid open defiance to the author of its life—should depose God to place the devil on his throne—should league with the prince of darkness, against the government of the supreme Jehovah.

6th. *Prodigious pride and ambition, together with covetousness*.—No sooner was man created in a state of happiness, than he aspired to independence; not brooking the submission which he owed as a creature, by stretching out the arm of carnal lust and intem-

perance, he affected to be God, and wished to rob that incomparable being of the glorious attributes of his eternity, sovereignty, and omniscience. What an idol would man have been! What a dæmon did he become! Presumptuously arrogant, he still remains the same!

7th. *The most unaccountable and shocking folly.*—What a contemptible object caused him to lose his happiness!—Its despicableness renders the choice more inexcusable.—By defacing God's image, it appears, that he also madly expected to be made more like him!

8th. *Idolatry* also made a part of the offence; for our first parents stupidly made an inanimate tree their God, and expected from its fruits, nobler and far more excellent enjoyments than those, which God had bestowed upon them.

9th. *A sanguinary cruelty to himself, and to all his posterity.*—He undoubtedly knew, as we shall hereafter prove, that God considered him the fœderal head and representative of all his posterity. How shocking then, to murder his children before he had begotten them! To enslave them before they knew the value of liberty. And,

Last, *Atheism.*—A tacit disbelief of God and his Providence. Their ambitious affectation of a state of independency, expected from the natural virtue of a tree, plainly bespeaks and resolves itself into this.

There were also special *aggravations*, which attended the

commission of this sin, and enhanced its guilt. 1st. The *easiness* of the command greatly aggravated the breach of it. 2nd. The *perfectly voluntary* manner in which it was committed, added not a little to the offence, being done against the clearest light and knowledge, with an express confession on the spot, that God had forbidden it. 3d. The *sufficient* power, which he, Adam, had to enable him to persevere, with its *wilful* destruction, contributed no less to its criminality. 4th. And the *place* where the sin was committed, made the act unpardonable profanation—Paradise—a spot consecrated by the presence of God and his ministering spirits.

How little, then, must a man know of the nature of Adam's transgression, who can speak of such an offence with indifference, and consider the circumstances which attended it as mere trifles? May this never be the case with any son of Israel! If it be, better had it been for that man, never to have been born!

Second. The *heinous guilt* of Adam has been already, in a measure exposed, in considering the aggravation and enormity of his offence. The guilt of that creature must be great, who wars against his sovereign, in league with an enemy—who braves every menace—discredits every promise—breaks every engagement—and aims to rob his benefactor of his perfections and his throne. And such was Adam's conduct

to his Almighty Creator, Lord and King. How aggravated is the crime of treason and rebellion against an earthly monarch, and how guilty is such an offender before the law of his country; and shall not a rebel against the heavenly monarch, the Lord of hosts—shall not one who has treated with contempt the supremacy, authority, and majesty of God—has arraigned his truth—impeached his omnipotence—slighted his goodness—and put an affront upon his omnipresence, all-sufficiency, wisdom, justice, and holiness—shall not he be infinitely more criminal before the law of heaven, and liable to severer punishment? Shall disobedience to an earthly law call down vengeance on the offender, and shall not the most aggravated contempt of the law and majesty of Jehovah call down ampler vengeance? Shall the peace and happiness of society demand nothing less than the life of a transgressor, as a compensation for their violation; and shall the violated authority of heaven, the disordering of the peace and unanimity of Jehovah's creation, not cry for the blood of the devastating Adam? In a word, shall laws made to *restrain* the violence of human nature demand the punishment of the offender, and shall not the most *easy* test of obedience, with the motives and means to it which Adam had, not raise his offence, and exact a larger measure of punishment?

One means of ascertaining

the extent of Adam's guilt in eating the forbidden fruit, is by viewing it in connexion with the *moral losses* which he thereby sustained. He lost his original righteousness, a total change in his moral and intellectual faculties ensued. Instead of holiness and uprightness of soul, there succeeded a permanent viciousness and corruption. The brightness of God's image became woefully defaced. The holy wisdom of his mind, the divine love that sanctified his will, the spiritual power that enabled him to maintain a uniform obedience to God, were all entirely destroyed.—While the features of the devil instantly succeeded. He was deprived of his dominion and liberty: so that the light of his understanding was woefully impaired, and its power so weakened, that the faculties, whose place it was to submit, *usurped* the government of his soul. The will lost its freedom, submitting itself no longer to the will of God, but surrendering itself a slave to all the lusts and passions of the soul.

We may also discover the *sense* of guilt which attended Adam's transgression, and *tormented* his bosom, by comparing the *previous* with the *succeeding state of his mind*.—Whilst obedient, he enjoyed the greatest peace and tranquillity; he lived on the most intimate terms with God. A sweet serenity filled his mind. A divine calm reigned throughout his conscience. He was an unruffled ocean of love and

self complacency. But when he became conscious of sinning, he trembled at God's voice and was tormented at his presence.* He looked on Jehovah as his enemy, armed in fury against him, and ready to execute the sentence of malediction. What shame, sorrow, revenge and despair perplex and rend his soul!—From being the favourite of heaven, wretched man is now become the child of hell.

Third. The consequence of Adam's transgression was to be "death." † Here it may be remarked respecting this (מות) Death;

1st. That it was to be the consequence and punishment of sin, the sin of eating the forbidden fruit. "In the day that thou eatest thereof thou shalt surely die."

2nd. That on the *very day* the sin should be committed, the punishment here denounced should be inflicted on man—a circumstance, which was verified in the event.

3rd. That there was a certain connexion existing between sin, and the punishment denounced in the text—indicated in the original, by the repetition—(מות המות) "Dying thou shalt die." ‡

4th. That by the term Death,

* Gen. iii. 8. ויתחבא האדם ואשתו מפני יהוה אלהים בתוך עץ הגן; Adam and his wife hid themselves from the presence of the Lord God, amongst the trees of the garden."

† Gen. ii. 17. ביום אכלך ממנו מות תמות thereof, thou shalt surely die."

‡ Or, "In dying thou shalt die." Inf. Kal מות מות.

we are to understand whatever the Scriptures of truth signify by that name, without limiting the threatening, as the words are not only general, but repeated, plainly teaching us, that they are to be applied in their fullest emphasis, or signification.

But we will enlarge a little on the meaning of the term "Death." Its most obvious signification is that vitiated state of body, which renders the mortal frame an unfit tenement for the soul, and constrains the latter to seek for a separation from the former. Thus God expresses himself in one part of his awful denunciation against Adam—עפר אתה ואל-עפר השוב—"dust thou art and into dust shalt thou return." And the reason why his body shall return to its parent earth, is, because it has become in the strictest sense of the word, "dust," (עפר), corrupted with earthly desires, and enslaved to a body of sin.* That it is no

* The word עפר is of extensive signification. It is generally taken for *dust*, especially that which is of the most filthy description; or *ashes*: hence עפרת is used (Ex. xv. 10.) for *lead*, to denote the very terrene and earthly nature of that metallic substance. It is sometimes used to denote the *lowest and vilest description of men*. (Ps. cxliii. 7.) At other times to denote the *miser and wretchedness* introduced into the world by sin (Leigh's Crit. Sac.) And lastly, to express the *mourning and lamentation* of nations or individuals for iniquity (Jos. vii. 6.) Should we inquire into the meaning of these passages of Scripture (Jos. vii. 6. 1 Sam. iv. 12. 2 Sam. i. 2 and xiii. 9. Neh. ix. 1. Job ii. 12. Mic. i. 10.) where we read of persons putting "*ashes*" or "*earth*" upon their heads, and "*rolling*" themselves "*in the dust*;" we would find them to be only expressions

distortion of the word to apply it in this manner, seems evident from the apology of Abraham, who confessed himself to be but "*dust and ashes*,"* (that is, a mortal sinner) when pleading with the Almighty for the people of Sodom. David also says,† "He knoweth our frame, he remembereth that we are *dust*" (that is, *viciously attached to earthly things*); which passage a celebrated Jew says ‡ should be compared with Gen. viii. 21. where the same *frame* is called רע "*evil*," "*wicked*."§ And by "*dust*" is clearly signified in Isaiah || the *sinful body*; where it is said of the serpent the devil, that being discomfited by the Messiah in his millennial reign, he shall feed on "*dust*"—he shall only be permitted to destroy the *sinful bodies* of men.

By *death* must also be understood in this place, all that *sorrow and misery*, by which

life ceases to be life, and we are warned of approaching dissolution.—"Cursed is the ground for thy sake; *in sorrow* shalt thou eat of it all the days of thy life. *Thorns* also and *thistles* shall it bring forth unto thee; and thou shalt eat the herb of the field. *In the sweat of thy face* shalt thou eat bread:"* which curse is all the consequence of the antecedent threatening. The misery which we suffer is well deserving the name of *death*—for with it we cease to be happy—we lose that which renders life agreeable. Thus man's death runs parallel with his life—"in the midst of life he is in death"—

No sooner he's born—but he dies.

- - - So Pharaoh justly called his *misery* (המור) death; † and David not more beautifully than pathetically called his pain and anguish (הבלי-מות) "The bands or the sorrows of death." ‡

This *Death* also signifies *spiritual death*—a separation of the soul from God—an alienation of the whole man from the life of God—a departure from wisdom, love, and the rejoicing of a good conscience, with a declension to folly, enmity, and the tormentings of an evil heart. When we considered the nature of this *Death* in the consequences of Adam's transgression; we contemplated a melancholy picture!—The

of a sense of depravity and guilt—acknowledgments of that *corrupt* state to which they had been reduced by obedience to sin.—The Arabic عפר which signifies "*culpæ dedit veniam—remisit—absolvit et penituit*" (Schind.) and is derived from this root, will in some measure confirm the preceding observation.

* Gen. xviii. 27. ואנכי עפר ואפר.

† Ps. ciii. 14. הוא ירע יצרנו וכו'.
כי עפר אנחנו

‡ Kimchi in loc.

§ יצר לב האדם רע (or frame) of man's heart is evil. The meaning of יצר is figmentum, cogitatio, affectus, concupiscentia, desiderium, Schind.

|| Isa. lxxv. 25. זאב ומלה ירעו כאחד ואריה כבקר יאכל-תבן ונחש עפר לחמו "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpent's meat."

* Gen. iii. 17—19. † Ex. x. 17.

‡ Ps. cxvi. 3.

word נבל which the Scriptures use to distinguish those that are spiritually dead, is most significant and emphatical, at once indicative of the *foolishness, wickedness and corruption of their souls*, alike betokening *want of spiritual knowledge, pollution with sin, and deprivation of the life of God*. In the following passage it is opposed to חכם wise—"O foolish people and unwise."* David uses it in one of his Psalms, to denote the *wicked*—"the foolish people have blasphemed thy name."† The prophet Isaiah applies it to any thing in a *fading, declining state*—"the flower (נבל) fadeth;"‡ and also to such as are *dead*—"thy dead men (נבלתי) shall live."§

And lastly by *Death* is here intended *eternal death*; the prelude to which are, the terrors and anguish of a condemning conscience, and a sense of the divine displeasure, in this life. Adam would no sooner lose his chief good, but conscience, that gnawing worm, would immediately fasten its fangs in the soul, and upbraid it with being the cause of all

the misery and unhappiness, to which it was now subjected; and would torment it with the most dire despair of ever regaining its happiness. Adam's soul also, as it could not but be sensible that God was infinitely good, and it is the nature of goodness to be communicable, so it would conclude, that there must be something exceedingly contrary to the nature of God within itself, which forbade the Deity to hold communion with it, or beatify it with his presence. And thus, in being deprived of the converse of God, there would be an exquisite sense of his wrath, with which the torments of a material fire could not be compared. Besides, his soul being conscious of having been the cause of this misery, would accuse, abhor, and lash itself with reproaches, raging with the most relentless fury; while no hope brightening the gloomy prospect, but being racked with the most horrid despair, it would consign itself to everlasting misery. Such would be a faint picture of Adam's soul immediately after the fall, and from it we may gather the real state of every soul of his descendants, who lives without experiencing the efficacy of Immanuel's blood. Could Adam's guilt exclude him from the enjoyment of God's presence, and deprive him of the sense of his grace and glory—could he lose as it were his supreme good, and not be miserably tormented? The more holy Adam was, with the more in-

* Deut. xxxii. 6. עם נבל ולא חכם.

† Ps. lxxiv. 18. ועם נבל נאצו שטרך

‡ Isai. xl. 7.

§ Isai. xxvi. 19. The word נבל in its primary signification, says Schindler (Lex. pentagl.) means, "marcuit, emarcuit, elanguit, aruit. ut fructus ex arboribus decidentis." Metaphorically, it is used, "vilis, ignobilis, abjectus, spretus, contemptus, rejectus, corruptus, viribus, destitutus, defatigatus fuit: de animo decipere." To which, we may subjoin from Buxtorf, "Stultus, flagitiosus, cui ratio et mens concidit, ut stulte vel turpiter agat."

touseness of soul would he love his Creator; the more he loved him, the more would he hunger and thirst after him; the more vehement this hunger and thirst, the more intolerable the pain of not being satisfied. If then this thirst was great beyond expression, the want of what was so ardently desired would cause an incredible pain—and this pain would in a measure constitute his hell.

How unscriptural, and gloomy is the doctrine of Maimonides, as quoted in another of the commentaries of our author* (a doctrine maintained however by many modern Jews); which makes *eternal death* to consist in the annihilation and total destruction of the soul. This notion is only the remains of the old Epicurean and Sadducean doctrine—a notion however, not more contrary to Scripture, than to sound reason. The prophet Isaiah speaks expressly of the future misery of the wicked, and the mental and material torments, which they shall endure—"their worm shall not die, neither shall their fire be quenched."† And Daniel runs directly counter to the view, which these men have of eternal retribution, when speaking of the resurrection, he says—"some shall awake to everlasting life, and some to shame and everlasting contempt."‡

* Abarb. on Malachi iv.

† Isai. lxvi. 24. תולעתם לא תמות ואשם לא תכבה

‡ Dan. xii. 2. אלה לחיי עולם ואלה להרפות לרדאון עולם

If then "everlasting punishment," supposes an everlasting sense of misery and "shame," and "everlasting contempt" are words to be understood in their plain literal signification, the pain and anguish, the confusion and hatefulness of these persons shall be such as will absolutely last for ever and ever, or in other words throughout eternity. And *reason* agrees with revelation in teaching the torments of the damned to be absolutely everlasting; for if crimes receive aggravation from the authority of the person against whom they are committed; then a crime against an infinite God will (as I shall hereafter shew) call down infinite punishment. And a finite creature can suffer infinite punishment in no other manner than by eternal suffering. If sinners are to suffer from God the wages due to their sins, the time will never come amongst the revolving ages of misery, when they will be able to say with justice, we have received enough. No doubt some sinners will be thrown into a deeper—hotter hell than others, but the punishment of every sinner will be of the same extent, namely, eternal.

Enough has been said to shew the meaning and extent of the death, which Adam suffered, let us now enquire whether the *majesty, justice, and holiness* of God are engaged in punishing the sin, which exacted this condemning sentence.

We ought as rational creatures to be submissive to the

majesty and supreme authority of Jehovah. Whenever therefore we deprive him of this obedience, we incur the guilt of high treason—we treat him with the most impious contempt, and consequently are bound over to a punishment adequate to our offence. God is (אל קנא) a “jealous God” *—full of resentment, for an injury done to what he loves.† His jealousy is linked with his great fury by a prophet, when the interests of his Zion are concerned; ‡ and he declares that he “will be jealous for his holy name,” §—he “will by no means clear the guilty.” || Unless then we can suppose God to deny himself—to eclipse his glory, majesty and excellency, when he is slighted and despised, he must inflict punishment on those who throw open contempt upon him. And that his jealousy is such, appears from his conduct towards the Israelites in the wilderness, ¶ to whom he swore, that as truly “as he lived”—“all the earth” should “be filled with” his “glory,” in overthrowing and destroying the men who did not believe his signs and miracles, but had tempted him ten times and provoked his spirit.

* Ex. xxxiv. 14.

† קנאה means resentment for the dearest object—“rem sibi charam quum indigne tractatam defendendiac vindicandi studium” (Legh.) And must not God’s glory and majesty be above all things dear to him.

‡ Zech. viii. 2. § Ezek. xxxix. 25.

|| Ex. xxxiv. 7.

¶ Num. xiv. 21. ואולם חי-אני וימלא

כבוד-יהוה את-כל-הארץ ;

He has determined to manifest his own glory—he will not suffer a creature of his hand to profane his majestic person, and do it with impunity.

The necessity of the sinner’s punishment may be also inferred from the justice of God. There is a connexion between sin and death, not only in virtue of the will, but also the justice of God: if a sinner do that which is worthy of death, God must condemn him, unless a sufficient satisfaction be made, whereby he may be acquitted. What a striking passage has Jeremiah to this effect—“Shall I not visit for these things, saith the Lord: shall not my soul be avenged on such a nation as this?” * The meaning of which I take to be—shall I have a divine soul—shall my nature be just, and shall I not be avenged on the sins of this wicked people? Is justice one of my essential attributes?—If it is, then these offenders cannot, they shall not escape.—God is also said to exult and derive great consolation in avenging himself on his enemies, that is, in magnifying his vindictive—his inflexible—justice; and from this we have additional evidence of the certainty of the transgressor’s punishment. Nothing can be stronger than some of the scripture phrases on this subject. Says the prophet Isaiah—“I will ease me of mine adversaries, and avenge me of mine enemies.” † Says

* Jer. v. 29.

† Is. i. 24. אנהם מצרי ואנקמה מאויבי

Hosea—"It is *my desire* that I should chastise them."* So Moses declares to Israel—"The Lord will *rejoice* over you to *destroy* you and bring you to nought."† So again, the prophet Amos speaks of "the Lord—that *refreshes* himself by *desolation*."‡ And what other *joy* or *desire* or *refreshment* can the Lord have in doing all this, than that by inflicting punishment upon sinners, he may preserve inviolable the glory of his supremacy, holiness, and justice, which sin would otherwise wholly obscure.

Holiness also is pledged to secure the punishment of the sinner. The holiness of God is of itself so spotless, that the prophet Habakkuk declares—"The Holy One is of purer eyes than to behold evil, and look on iniquity," after declaring which, he asks, "canst thou look on those that deal treacherously, and hold thy tongue with the wicked?"§ Impossible.—From his holiness also proceeds an implacable hatred of sin. Sin is made "*an abomination to his soul*"||—that is, to his essence—his

essential holiness. "He hates wickedness, as he loves righteousness."* Neither does he only hate sin, but he hates all workers of iniquity:—"all that do such things, and all that do unrighteously are an abomination unto the Lord thy God."† Solomon reasons very justly, where, after having stated that "every one who is proud in heart is an abomination to the Lord, he draws as a conclusion—"that though hand join in hand, *the sinner shall not be unpunished*."‡ David reasons in much the same manner, when he says—"Thou art not a God that hast pleasure in wickedness, neither shall evil dwell with thee; the foolish shall not stand in thy sight; thou hatest all workers of iniquity;" and then concludes—"thou shalt *destroy* them that speak leasing."§ Thus from *holiness* springs a *hatred of sin*, and its workers, and from a *hatred of sin* and *sinners*, springs *punishment*. The holiness of God stands no doubt diametrically opposed to the wickedness of the sinner. Should God then shew an unwillingness to punish sin, he would be a God altogether such as the sinner: but he proves the contrary, when he answers to the allegation—"I will re-

* Hos. x. 10. כְּאֹתֵי וְאֶסְרֶם

† Deut. xxviii. 63. יֵשִׁישׁ יִהְיֶה עֵלֶיכֶם לְחַאבְדֵי אֲתֶכֶם

‡ Amos v. 10. הַמְבַלִּיג שָׂר עַל עַוְוֹת הַחַיִּלִּים
This text is very incorrectly rendered in our version—"that strengtheneth the spoiled against the strong." הַבְּלִיג הַחַיִּלִּים the Hiph. Conj. of בָּלַג means "recreatus fuit, respiravit, vires collegit." So Schind. Legh, and Buxtorf. The last renders the passage by "qui recreat se." שָׂר a sub. "vastitas, vastatio, devastatio.

§ Habakkuk i. 13.

|| Prov. vi. 16. תֹּעֲבֹת נַפְשׁוֹ

* Ps. xlv. 7. אֲהַכֶּת צַדִּיק וְתִשְׁנֶה רָשָׁע
Vau is not rendered in this place "as" without a precedent. The translation which I have here given, seemed preferable to our common Bible version of the passage.

† Deut. xxv. 16. ‡ Prov. xvi. 5.

§ Psalm v. 4-6.

prove" (אוכיח)* *chastise or punish* "thee, and set thy sins in order before thine eyes." † It is thus God says he is sanctified in the *punishment* of the wicked—I will be sanctified in them that come nigh me, and before all the people will I be glorified." ‡ The same he declares in predicting the destruction of Gog.§ And still more clearly in Isaiah. || Is he "a *holy God?*" then to conclude in the language of Joshua, "*he will not forgive your transgressions, nor your sins.*"**

And all the divine attributes are pledged to render the punishment of Adam's sin, without a satisfaction, *eternal*. The majesty, holiness, justice, goodness, and truth of Jehovah are *infinite*, to sin then against these infinite attributes, must cause the *malignity of such sin* to be in its measure *infinite*, and consequently the demerit of punishment to be in its measure *the same*. If we consider the *act itself—the sin*—it was *finite*; but if we consider its *malignity*, it was *infinite—infinite* both as to its *object*, being committed against *infinite* goodness—and *infinite* in respect of its *duration*; the guilt of sin and the stain with which it defiles the soul *remaining for ever*, unless washed

away by the blood of the atonement. In the *demerit of punishment* it was also *infinite—infinite* like the other both in its *object*, as *depriving* man of the enjoyment of an *infinite good*—and *infinite* in its *duration*, the *punishment lasting for ever*. Thus the attributes of God, instead of rejecting, allow, instead of forbidding, sanction that punishment, which lays the souls and bodies of men under eternal torments for their sins.—Just but awful decree!—

Thus have I attempted to prove the unscriptural nature of Abarbanel's *first* objection; in enlarging upon which, enough has been adduced to shew its delusive tendency, and the danger of trusting to its effects; though this will appear with stronger evidence the further we proceed. From what has been already said, we learn that instead of Adam's death being trivial in its consequences—so trivial as not to deserve a place in most Jewish confessions of faith—on the contrary it embraces the separation of the soul from the body, together with a perpetual exile from the life of God—from the joy and happiness experienced in his presence; and locks the soul in a hell of horror and desperation, to be tormented with the lashes of a condemning conscience, and the flames of infernal fire, for ever and ever. How fatal then, let every reader say, should this death be mine!—And by imputation I shall next prove it is

* הוכיח "Corripuit, reprehendit, increpavit" (Legh.)

† Ps. l. 21.

‡ Lev. x. 3.

§ Ezek. xxxviii. 16.

|| Isa. v. 16.

** Josh. xxiv. 19. אלהים קרשים לא-ישא לפשעכם ולחטאותיכם

every child of Adam's.—Abarbanel has been led astray, like thousands of his countrymen, by perversely holding that the curse denounced in Genesis iii. 7. and iii. 17—20. included every loss which Adam sustained (losses however themselves infinitely more important than ever the rabbi was willing to admit); little dreaming that they embraced not that chief of miseries into which man had precipitated himself, by the loss of his freedom from the dominion of satan, into whose arms he had now thrown himself, by a most rash, inconsiderate compliance. These verses from Genesis, instead of pretending to give us any account of Adam's actual state after his transgression, were only intended to trace those vestiges of misery, which God wished to remain for the strengthening of Adam's convictions; for the bringing to his recollection that primitive and natural happiness, whence he had fallen, and for other causes connected with his posterity, one of which might be to wound the vanity of ambitious man.*

I am, your's, &c.
W. K. S.

Carlisle, Sept. 29, 1818.

[To be continued.]

LETTER OF A JEW.

To the Editors of the Jewish Expositor.

Gentlemen,

THE following letter was written to the governor of Tot-hill-fields Bridewell, by Abraham Abrahams, who was executed Nov. 7, 1774. While in Newgate, he was convinced of the truth of Christianity and baptized. You may depend upon its authenticity.

I am, yours, &c.

CHRISTIANA.

Dear Sir,

Your favour of Tuesday last, I did not receive till Thursday after Mr. Wright had left me. I perused your exhortation with a deal of pleasure and satisfaction of mind; much more so, because I have not lost any time, but embraced every opportunity with a deal of pleasure, to do that which you so earnestly requested of me to do, that is, to receive the faith of Christianity, to believe in our Lord Jesus Christ with all my soul, and all my strength, and all my mind. Indeed I do believe him to be my Saviour and Redeemer; that he came into the world to take upon him the sins of all them that truly believe in him, that he suffered a most ignominious death for us sinners; that he descended into hell, and on the third day he rose again, after he had conquered death, and ascended into heaven, and there sitteth at the right hand of the Father, in glory for evermore. On this account, dear Sir, we may well say, "O death, where is thy

* I beg leave to observe, through a fear of being misunderstood, that what I have here said in reference to Adam's condemnation, respects not his *final* condition in another world. My object has been solely to state the consequences of his offence, without the most distant allusion to the expiation of his sins by Jesus Christ.

sting! O grave, where is thy victory!" All this is my belief, and you cannot imagine, what a deal of comfort it has given me. I confess, before God and you, that my sins are many, and that all the whole course of my life has been nothing but a scene of wickedness; but I comfort myself with what Jesus says, "Come unto me, all ye that are heavy laden, and I will give you rest." I do not forget what our dear Saviour promises to us in his holy baptism, that we shall enter into newness of life. I hope, by that promise, all my past sins are forgiven. I have endeavoured to cast myself upon his mercy by a sincere repentance. In regard to the shameful death which I am going to suffer, I little regard that, because when my immortal soul shall quit this tabernacle of corrupt dust, I hope to be in the arms of my blessed Jesus, who will say to me, "Come, thou, one of my children, who forsook the way of darkness, and came into the path of light, come into my bosom, and live for evermore." If such, dear Sir, is the case, who would not then die to live again for ever? Upon the whole, I am entirely happy, that I have Jesus Christ for my advocate, who will plead my cause for me, and I have no doubt of success through him. I shall conclude this subject with saying, "O Lord, in thee do I trust, let me never be confounded."

If I have committed any errors in my writing, I hope

you will excuse it, as it comes from a hand that is feeble from illness, and a heart that is wholly taken up with the thoughts of God, and his only Son Jesus Christ our blessed Saviour and Redeemer. I wish, dear Sir, you had an opportunity of coming to see me, you might, perhaps, tell me of something my soul is yet ignorant of; for do not think that I am well acquainted with Scripture, I am entirely ignorant thereof, and should be glad to be instructed. I would fain write to you more, but my weakness overcomes me; let me, therefore, conclude with praying, that if it does please God to preserve my life a little longer, may he prosper you in that friendly business you have undertaken for me; but if it should please God to take me into his rest sooner, let me intreat you, dear Sir, that you offer up to God your most sincere prayers for my sinful soul. You know the time. The Lord be with you in life, and me in death, is the prayer of, dear Sir, Your dying,

ABR. ABRAHAMS.

Cell of Newgate,
Saturday Evening, Nov. 5, 1774.

JEWES OF LUBECK.

The following extract of a Letter, by the last Hamburgh Mail, will give some idea of the quantum of freedom enjoyed by the Jews in the *Free Town of Lubeck* :—

"With feelings of horror and indignation I now take up my

pen to communicate to you some of the particulars of a transaction which has taken place in the free city of Lubeck—a transaction more disgraceful or arbitrary, I will venture to say, is not to be met with in the history of any civilized country; and be it remembered, this city is under the immediate protection of the Emperor of Austria. You will recollect, that during the last war, in every city, town or village where Jews resided, they not only offered their property, but their lives, for the support and protection of their sovereigns; indeed, numerous instances might be mentioned of the satisfaction expressed by the crowned heads; for instance, the king of Prussia granted them the privileges of citizens throughout his dominions, with the right of holding any public office whatever.

Will the world believe any part of the above, when they read the famous decree of the 2nd of December 1818? When they see the old statutes of 1768, and the more famous one of the 26th of September 1778, are again to be put in full force? What must have been the feelings of persons who have resided there for years, following undisturbed their various occupations—what must have been the feelings of fathers, sitting with their wives, enjoying the innocent sport of their children—what must have been their feelings, I say, when they read this famous decree, forbidding their carrying on

business in any manner whatever?

To complete the ruin they had begun, the police officers were ordered to search all Jews openly in the streets, or to burst open their houses, and take possession of their property, and seal it up—even the common necessities of life!! To prevent the possibility of any evasive measures, the senate decree and order, “That any person acting for, or in any shape transacting business with a Jew, shall, for the first offence, be fined; for the second, fined and imprisoned, and lose his right of citizenship;—and any clerk, porter, or menial servant, living with a Jew, shall be imprisoned, and expelled this *Free town!!!*”—You may recollect, that before Bonaparte entered Germany, and declared the Jews *citizens and members of society*, they were treated as common beasts, and on passing through several towns, had to pay the sum *per head* which was paid for *swine!*

The war being ended, the Jews were led to expect that the meeting of the sovereigns in Congress would have been the prelude to a redress of their former grievances, and that they would have been allowed to enjoy those rights and liberties enjoyed by their Christian neighbours. But, alas! the war being ended, the sovereigns forgot their promises—they forgot that Jews were human, that they were the work of the same Almighty Creator—they forgot their many services during the

war, and left them to the mercy of the waves, and to the mercy of those *merciless beings*, the senate of that town which is styled, "The Free Town of Lubeck."

Will any one believe that such scenes have been witnessed at the close of the year 1818? Are these the good things for which the people of Europe have fought and bled? Is it thus that the promises of an

Alexander, a Frederic, or a Francis are to be fulfilled?

I hope, before this meets your eye, the subject will have reached the ears of the members of the Holy Alliance, and that they will convince the hundreds of thousands who are now looking forward, with dreadful expectation, that those promises, so solemnly made, were made IN SINCERITY.

PROCEEDINGS OF THE LONDON SOCIETY.

LETTER FROM THE REV. MR. NITSCHKE OF SAXONY.

We have great satisfaction in stating that the Rev. Mr. Nitschke of Saxony has engaged to give himself up entirely to the service of our Society in promoting its cause abroad. It is pleasing to know that his sentiments on the best mode of proceeding in this work of faith and labour of love, altogether coincide with those of its present directors.

Niesky, Nov. 24, 1818.

My Dear Brother,

IN the report of my journey, which I lately sent you, I promised to express some sentiments to the Society on the diffusion of Christianity among the Jews. Avoiding every digression, I will be quite brief, because the Society have already sufficient information, in order to regard some hints in the proper point of view. My attention is directed to the following three positions:

I. What is properly intend-

ed by disseminating Christian truth among the Jews?

II. What are the most suitable and approved means for the attainment of this end?

III. Which division of the present Jewish race, affords under the divine blessing the greatest hopes of success?

A few remarks relative to each of these queries may suffice for the present.

I. To receive certain doctrinal tenets, though they be received after close examination and with full conviction of the truth, is not sufficient for bearing the character of a Christian. Conviction of the understanding differs from conversion of the heart. The most enlightened understanding may exist without spiritual regeneration, without a well grounded hope of eternal salvation. A genuine change of mind and real conversion of heart from the power of satan unto God, are indispensably requisite, if we are to join Paul

in saying, "I know whom I have believed, and am persuaded, that he will keep that which I have committed unto him against that day." This should be aimed at in the diffusion of Christian knowledge among the Jews; not only illumination of the understanding but a sense of sin, a conviction of man's perishing state, a desire for the forgiveness of sin, an experience of the grace of God, living faith in the Son of God and in his manifestation in the flesh, whereby salvation has been procured, a personal enjoyment of his all-sufficient merits, a participation of the divine nature, and consequent holiness and righteousness of life.

These fundamental ideas of Christianity are here barely hinted at.

II. What are the most suitable and approved means for the attainment of this end?

The universal remedy for human disease is the word of God. Thereby the will of God concerning our salvation is revealed; thereby we are directed into the way of eternal life; thereby we are born of incorruptible seed; thereby being brought to the privilege of faith, we obtain the righteousness of faith, and the enjoyment of peace with God; thereby we are led as by a light on our path, until we obtain the end of our faith, even the salvation of our souls. The word of God, which alone is able to make us wise unto salvation, should be published, and in a variety of ways be disseminated

among the Jews, partly by printed copies of the Holy Scriptures, partly by verbal testimonies of missionaries derived from them, and partly by instructive tracts. The apostle therefore says: Whosoever shall call upon the name of the Lord shall be saved. But how shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? So then faith cometh by hearing, and hearing by the word of God.

III. Which division of the present Jewish race affords under the divine blessing the greatest hopes of success! At this time the Jewish nation may be suitably divided into the following five classes:

1. Enlightened persons, who lay aside the Mosaic law and the traditions of the elders, profess pure Theism, and endeavour to introduce among their nation the principles of mere morality. They properly aim at natural religion; most of them are disciples of the late Jewish philosopher Mendelsohn; though many of them still observe the revealed law of God. This class, which has spread much, and consists of the best informed part of the Jews, wish to make common cause with the Christians, while they do not desire to believe in the name and salvation of the Son of God, and are enemies of the cross of Christ. Among them little

hopes can be entertained of gaining entrance with the glorious gospel of Jesus Christ, and though they manifest moral sentiments, they would probably become only nominal Christians. The adherents of this party have recently built synagogues at Berlin and Hamburg, and regulated their divine worship agreeably to Christian usages, singing Hymns accompanied by an organ, and having sermons delivered from a Text of the Old Testament.

2. The Sabsaids, a mystical sect, who abound in fanciful notions, and suppose to find in these more wisdom, than in that wisdom which is from above, and which makes known to us the mystery of godliness.

3. The Karaits, who from their religious principles, as far as I am acquainted with them, might probably be convinced with less difficulty of the truths of salvation in Christ, and be less averse to embrace these truths.

4. The orthodox Jews, as they call themselves, who steadfastly adhere to the Mosaic law and to the tradition of their elders, and who still constitute the majority of this nation, especially in Poland. They live generally speaking in the greatest blindness and ignorance of heart, and are hardened in unbelief; nevertheless among them it is not improbable that the light of the Gospel will first dispel the darkness of unbelief, when the Lord by his almighty fiat says: Let there be light.

5. That not inconsiderable party among the Jews, who

have no religion at all, are Atheists, and live without God in the world, maintaining themselves chiefly by usury and fraud, and manifest neither a religious nor moral disposition.

With the Portuguese Jews, who are regarded the nobility of this nation, and with the oriental Jews, I am unacquainted, nor do I know, whether any adherents of the former sect of Chasadim in Poland are still in existence.

It may be difficult to decide, to which division of the Jews the Society should chiefly direct its attention. We do not know the decrees of the Lord: where? how? and when? he will according to his promise grant a visitation of grace to the people of Israel in the latter days. We ought to try, whether ears and hearts may here and there be opened; to hear the word of God, and to be conducted into the way of life. We know not the times and seasons, which the Father has put in his own power, for restoring the kingdom to Israel; but we ought to observe the signs of the present times, as an emotion is preceptible among this nation which has not been observed at any former period.

The Spirit of the Lord must direct the undertakings of the Society, and open doors for successful labour among the lost sheep of the house of Israel, and we ought frequently to unite before the door of grace in fervent prayer and supplication for them. Deliver, O Lord, the people of Israel

from their blindness, lead them to know thee, and to enjoy thy salvation; that many of them may with us attain to the possession of the glorious inheritance which is promised and reserved for us in heaven.

J. F. NITSCHKE.

JEWISH SCHOOLS.

WE have given in the present number, an engraving of the two Schools, which, according to the original design of the Committee of the London Society, are to occupy the ground on each side of the Episcopal Jews' Chapel. The school for the Jewish boys, we have the satisfaction to state, is nearly completed, and will be ready for their reception early in the spring.

It is with much thankfulness, we are enabled to add, that upwards of £650 has already been collected, towards building another for the Jewish girls.

The concentration of our schools and Chapel, is an object, in every respect so desirable, that we should heartily rejoice to see it accomplished in the course of the present year. It will not only be ultimately a considerable saving to the Society in the rent of their present school-houses, but the whole, when finished, will present a monument of national charity towards the Jewish people, worthy of British Christians, and such as cannot fail to attract and conciliate the attention of all who behold it, whether Jews or Gentiles. We

have reason to think, that ere long, the exertions of the Society will be called for, to assist in promoting the education of Jewish children in foreign countries; and it seems highly expedient, that our own establishment at home should first be put upon a respectable and permanent footing. As the school which remains to be built is intended for the Girls, we would particularly appeal to the benevolence of our female friends. We gladly, therefore, insert the following letter lately received from one of their own number, upon the subject.

To the Editors of the Jewish Expositor.

Gentlemen,

UNDERSTANDING that the school for the Jewish boys contiguous to the Episcopal Jews' Chapel is nearly completed, but, that a sufficient sum has not yet been obtained to authorize the commencement of the one intended for the Jewish girls, I feel desirous, through the medium of your Expositor, to call the attention of my country-women, who are active in raising funds for the London Society, to this object.

The present, is an occasion which loudly calls for their assistance, and if they will use their exertions to raise donations in the different places of their local influence, they will, I trust, experience the happiness of essentially contributing to the speedy erection of a place of Christian instruction for the daughters of Israel. If you think proper to give

this paper a place in your Monthly publication, I trust the suggestion contained in it, will be embraced with the Christian alacrity which, in the present day, is characteristic of the daughters of our Israel.

I am, &c.

LYDIA.

P. S. As there is a distinct fund for building the schools, and the Parent Committee do not, as I suppose, apply any part of what is subscribed for General Purposes to this object unless they are particularly desired to do so by the respective Auxiliary associations, might it not be well, if the Committee of those Associations were to request that a certain portion of the subscriptions remitted by them should be so applied.

BAPTISM OF A JEW.

A converted Jew, a native of Germany, was baptized at the Episcopal Chapel, on Christmas day. Having made a profession of his faith in Jesus, as the true Messiah, about a year ago, he was placed by the kindness of some friends of Israel, under the care of a clergyman in the country, with the hope, that he might ultimately become fit for the ministry. His health, however, not allowing him to devote himself with sufficient assiduity to the requisite studies for that office, he has since been instructed in the system of teaching used in the British and Foreign School Society, with a view of being employed in the education of Jewish children abroad.

P O E T R Y.

JERUSALEM.

(Continued from Vol. III. p. 456.)

SUCH was her doom, who felt unawed
 The mercy and the might of God,
 His terrors and His bounties viewed
 Unmoved by fear or gratitude.
 From midst a world of crimes and woes
 His children for His own He chose,
 His heirs of promise, sons of grace,
 Elect of Adam's ruined race.
 He fed them with a father's hand,
 And bade his angels round them stand;
 Revealed his right and perfect way,
 Loud warned whene'er they went astray,
 The weak sustained, the tardy urged,
 Allured and menaced, soothed and scourged
 In vain—his favours they abused,
 His will withstood, his paths refused!
 In vain from foreign toil and band
 He snatched them "with a mighty hand,"
 And bore from exile, wrongs, and woes
 Through opening deeps and baffled foes
 To a far land of promised rest,
 Where every wish was heard and blest—

In vain his law mid flames and smoke
In living thunder loud he spoke,
Bared red his wrathful arm of might,
And flashed his judgments on their sight—
His attributes were strained in vain
To try them o'er and o'er again;
And urged and broken every tie,
That hope, love, duty could supply—
Alike by all untouched, unshamed,
They could not, would not, be reclaimed!
In holy crowds his prophets came
With hands of power, and tongues of flame,
And thundered in their heedless ear
The woes we tremble yet to hear.
The very Godhead left on high
His father's breast, and native sky,
His form and glory cast aside,
To walk their brother, friend, and guide;
The theme of Heaven's prophetic lyre,
Judea's hope, the world's desire,
In fallen nature's humblest guise
To light and lead them to the skies.
Around his cradle angels sung,
The spirit lived upon his tongue,
And Godlike power and wisdom broke
Through all he did, and all he spoke,
And peace and love on handmaid wing
Played round the footsteps of their king.
With lips baptised in truth and grace
He came to Israel's recreant race;
Their groveling views sublimed and cleared,
The proud rebuked, the drooping cheered;
Laid all their false pretences bare,
And proved them sinners as they were;
Their lies and arts and errors drew
From the heart's secret depths to view,
And loud from Heaven's dark volume read
The ill's that hovered o'er their head:
"Repent, repent," he cried, "and live,
Your injured God can still forgive,
And open a new untrodden way
From darkness to eternal day."
His message met but scoff and wrong;
In vain he toiled, though well and long;
In vain reproved, convicted, taught,
Warned, reasoned, counselled, and besought,
And tried with tears, ere yet too late,
To snatch them from their headlong fate—
He spoke to ears that would not hear,
He wept for men without a tear!
In desperate frenzy's fiercest mood
They rushed to crown their course of blood;
With not a failing to condemn,
Unless his love and zeal for them,
By ruth unmoved, remorse unriven,
They seized the holy one of heaven,
Unheard, unsentenced, dragged away
Their guiltless, mute, enduring prey,

Devoted him to scorn and death,
 Who blessed them with his latest breath,
 Filled up the measure of their sin,
 And challenged vengeance to begin.

[To be continued.]

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FOR GENERAL PURPOSES.

A. Z. Hill's Court, Exeter	by Rev. R. H. Carne	0	3	0
Campbell, Mrs. Gen.		5	0	0
Crisp, Miss H. Maida Hill,	collected by her	2	3	0
Friend,	by S. Brown, Esq. Wigan	10	0	0
Hall, Rev. John, Bristol		10	10	0
Prance, Mrs. Maidstone,	collected by her	2	4	6
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Friend,	by S. Brown, Esq. Wigan.	10	0	0
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Edinburgh Bible Society,	by Rev. C. Anderson, Secretary,.. 5th Donation	100	0	0
Paisley, Penny a week Bible Society,	by Mr. Ewins, Treasurer, through Rev. L. Richmond	20	0	0

FUND FOR GIRLS' SCHOOL.

Dividend on £400 Navy 5 per cents		10	0	0
Episcopal Jews' Chapel Ladies' Penny Society		29	19	0
Mr. F. Palmer	Donation	0	10	6
Ditto	Annual	0	10	6
Mrs. Hood	Donation	1	0	0
Mrs. K.	Do.	5	0	0
		<u>27</u>	<u>0</u>	<u>0</u>
		£47	0	0

NOTICE.

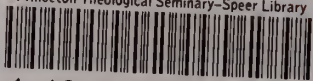
The Secretaries of the London Society beg to inform the Subscribers to the Hebrew Testament Fund of the value of £2. 2s. and upwards (who intend to claim their privilege of receiving a Copy) that the Second Edition, from Stereotype Plates, being now complete, the Committee are enabled to fulfil the engagement entered into with such Subscribers; which they were prevented doing with the first Edition, in consequence of the distribution amongst the Jews on the Continent of the whole of the earlier part of the impression, (viz. the Gospels and Acts) before the latter part was completed. Such Subscribers signifying their desire, and the method of conveyance, immediate attention will be paid thereto.

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